in the cosmos, transcendent in the transcendence:
the identity with the Self is apparent, but it is the
Self in its pure impersonal-personal status of a Spirit
in things and beings—impersonal because un"
differentiated by personal quality, personal because
it presides over the individualisations of self in each
individual—which deals with the works of its.
Consciousness-force, its executive force of self-
nature, in whatever poise is necessary for that
purpose.
But it is evident that whatever the posture taken or relation formed in any individual nodus of
Purusha-Prakrid, the Being is in a fundamental
cosmic relation lord or ruler of its nature: for even
when it allows Nature to have its own way with it,.
its consent is necessary to support her workings..
This comes out in its fullest revelation in the third
aspect of the Reality, the Divine Being who is the
master and creator of the universe. Here the-
supreme Person, the Being in its transcendental and
cosmic consciousness and force, comes to the front,
omnipotent, omniscient, the controller of all
energies, the Conscious in all that is conscient or
inconscient, the Inhabitant of all souls and minds.
and hearts and bodies, the Ruler or

Overruler of all
works, the Enjoyer of all delight, the
Creator who-
has built all things in his own being, the
All-
Person of whom all beings are
personalities, the
Power from whom are all powers, the Self,
the Spirit.
in all, by his being the Father of all that is,
in his.
Consciousness-Force the Divine Mother,
the Friend